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MRS. SARAH B. LANSING.

A SKETCH OF HER LIFE AND CHARACTER BY REV. DR. DALES.

I DESIRE to magnify the grace and goodness of God, and to pay a loving tribute to departed worth, is the occasion of this memorial paper being written.

Mrs. Sarah B. Lansing was born July 30th, 1820, near the village of Moscow, Livingston county, N. Y. Her parents were Hugh and Margaret Dales. She was the third of seven children, and the second of three sisters. Her early educational advantages were only those of the District and select School, but she was a wide and careful reader, cultivated intelligent companionships, and early formed the habit of writing freely of the books she read, and of the passing events of the day. In this way her mental training had a wide range and was of an eminently practical and useful character for life.

The marked religious spirit which was ever so observable in her began at an early period. The church which the family attended was ten miles away, but she was regularly there—and the Sabbath's sanctuary services were supplemented with the Shorter Catechism and family worship exercises of the Sabbath evening at home. In all these means of grace she always manifested a deep interest, and as years passed on all that interest seemed to increase. Her convictions of sin were early and strong, and not less apparent were her repentings. Not unfrequently it was said that a few moments which her mother or a faithful teacher would spend in showing her in private the wrong in the sight of God of something she had said or done, and in their praying together for the forgiveness of it, was far more effective for good than any ordinary use of the rod. Any wrong in word or act thus dealt with was seldom repeated. Yet in her natural timidity, her distrust of herself, and her fear of presumption, she long hesitated about publicly confessing Christ, and it was only when she was led, as she ever thought she was, by the Holy Spirit to realize, under the preaching one evening of a faithful servant of God, that she was following Jesus only afar off, that she took the step of uniting with the church. But that once done, and done as it was with all her heart, the effect was most marked.

The first day of her being at the table of the Lord and in the communion of saints was, as she said, "a day of Heaven upon earth" to her, and that night, as ever afterwards, the one question in her heart and on her lips was, "Lord, what wilt thou have me to do?" Thenceforward her motto was, "The love of Christ constraineth me," and she diligently sought to do what she could.

Some time previous to this she had removed from her native place to Philadelphia, and there she engaged at once in every good work. In the near neighborhood of her home there were many neglected lanes and alleys and in them large numbers of poor families. Taking her Bible and some tracts in hand she spent a portion of each week, for several years, in visiting that locality and others similar to it. Not a house was passed by. In many she read the Bible or a tract, spoke tenderly of the danger of the soul and the need of the Savior, and had an earnest and loving prayer. It will be known only in the great day how many persons was savingly impressed by these visits and led to Christ under these faithful ministrations. In the Sabbath-school too she found a fruitful field for work. Always promptly in her place in it, she would take a list of all the girls whom she had gathered into her classes, and then at stated times would make each scholar, by name, the subject of fervent prayer for her early conversion. Thus,and with corresponding faithful teaching and timely private conversation with each, it was found when she left that of all who had successively come under her care in the school, not one had failed, so far as known, to give evidence of a change of heart and to unite with the church. She organized the Woman's Prayer-meeting in the congregation, was the life of the Missionary Society, and was limited in her work only by her home duties and the infirmities of a body never usually strong

With all this, however, she was not at ease. Her heart was often going out to the condition of the millions who had never heard the Gospel. As early as at eight years of age her thoughts and questions were often in regard to the heathen. In about her tenth year a missionary, recently returned from laboring among the Choctaw Indians, came one day into the school where she was, and told much of the needs of that people in their destitution of the Bible. All that story she drank in with intense interest; and that evening, as often afterwards, she said if God would ever open the way she would devote her life to the work of making the Saviour known to such. Later the lives of the elder Mrs. Judson and Harriet Newell, and later still of Mrs. Sarah L. Smith, fell into her hands, and each helped to fan the flame of foreign mission work which had been so early kindled in her. Nor was this a mere sentiment. She entered into correspondence with the late Hon. Walter Lowrie, so long the efficient Secretary of the Board of Foreign Missions of the Presbyterian church, with reference to work among the Indians in the Southwest. Preferring, however, some mission in the church of her profession and her love, and consulting much with one of a like spirit with herself in this cause, and who would help her from his own salary to the means necessary for the undertaking, she resolved to go to the mission of the Associate Reformed church, at that time in Damascus, Syria. Their purpose together was that she would enter upon the work without an appointment, and thus if she should find herself unable or unfitted for it she could return home without ex[illegible]se or loss to the church on her accoun[illegible] But if it should appear that God had a work for her there and that she could do it, then she might be taken up and formally appointed. Accordingly on the 30th of September, 1854, she sailed from Philadelphia, went up the Mediterranean sea,

landed at Beirut, Syria, passed thence on horseback over Mt. Lebanon, and, reaching Damascus, set her face at once toward her great work.

At that time scarcely any unmarried female missionaries had ever gone from this country to the heathen world. In Damascus, where the mission of the Associate Reformed church was originally intended specially for the Jews, it was stated that at the time of her arrival, there was not known to be a single native woman of the probably 200,000 inhabitants who could read, and there was not outside of what the mission was attempting, a single school for the education of women or girls. Into this work she threw herself as soon as she obtained even the slightest knowledge of the language, and during the following six years that she remained in that city she was permitted to see good schools opened and the work of educating the women in successful prosecution, as it has largely been ever since. After two years' trial of herself and the work she consented to have a formal appointment made, as then was, of her to be a foreign missionary of the Associate Reformed church, as she has been also of the United Presbyterian church from its beginning.

But the time will not permit the details of her labors. The following outline may be of interest.

In 1860 she was interrupted in her work in Damascus by the terrible Druses outbreak and was forced, with such others of the missionaries as could, to flee for life. Thence she went to Egypt, engaged at once in a girls' school of great interest and usefulness, first in Alexandria and then in Cairo—did what she could in zenana work, or the visiting of women in their homes, and in teaching them and reading to them and praying with them; was united in marriage in August, 1866, with Rev. G. Lansing, D. D., in Cairo, and thence continued with ever increasing interest in the mission work and devotion to it as far as she was able until the lamented death which has brought the mission and the church under the shadow of a great sorrow.

Before closing this paper it may be stated that any account of the life of Mrs. Lansing would be deficient that did not mention some of its special labors and incidents, in her desire to do good and to have good done.

While she was ever anxious to be at work for her Lord, she never was happier than in leading or encouraging others to be thus engaged. In one of her early returns to this country she visited a family that was very dear to her. Among the children, there was a son with whom she earnestly conversed in reference to his spiritual interests, and, finding him early indulging a hope in Christ, she encouraged him to study for the ministry; wrote him cheering words; helped him from her own earnings, and at length was greatly cheered, when in her far-off field, she heard of him being settled and eminently useful in a pastoral charge in one of our most important states.

In this desire to have the young specially grow up with a proper sense of the responsibilities of life, and of so living as to have God glorified and good done, she did what she could for it, even while teaching in the native schools in Syria and Egypt. Nor were these labors in vain. Such labors never will be. In Damascus many of the girls (numbers of whom were Jewesses) retained in their subsequent lives vivid impressions of these teachings, and in numerous instances have shown the good results. Very marked was this seen in Cairo, where, among many cases, that of the late Bamba Muller may be specially mentioned—a native girl who early entered the mission and came under the instructions and influence of our lamented missionary, was gradually led by her warm and loving instructions and appeals to realize her sinfulness and need of a Saviour, and

thence at length to embrace him as He was offered to her and engage with other girls of like experience in holding a girl's prayer-meeting, and in purposing to spend her days in seeking to lead her needy sex to the Christian hope and life. Very marked did her Christian character and aims early become; and it was the prospect and hope of more extended usefulness and influence for the honor of her Lord that largely constrained her at length, after much hesitation and prayer, to accept of the offer of marriage with the Maharajah Dhuleep Singh—a marriage which, however sadly it has been closed, was long marked with the happiest and most useful effects. Bamba now sleeps the sleep of the Christian's death. The Maharajah has sadly fallen. But no one may ever know in this world how much that young Christian woman, who had caught in that humble mission school so largely the spirit of her teacher, had to do with having her peculiar husband maintain as he did for many years the Christian character, have religious devotions in his family and his seat at the communion table, and have his love for the mission that by the grace of God had so largely made his wife what she was, signalized by his presenting it a Dahabeeya or Nile boat for mission work, and making the mission also, as he did, an annual gift of $5,000 for nearly sixteen years. Few more touching scenes have been witnessed than that when, a few years since, it was so ordered by Providence that Mrs. Lansing, while making a short visit with her husband to England, on a call of duty, was at the house of the Maharanee, the lamented Bamba, in London, and was with her as the final summons came for the departure of that devoted Christian woman from this life. And thus it was that checkered as her still young life had been, she died literally in the arms of her early missionary teacher. Long had they been united in spirit; they are not now long divided in death.

When first called to Egypt Mrs. Lansing—Miss Dales then—was impressed, like her missionary associates, with the importance of there being some place of resort for them and their families by the seaside during the long hot season. Such a place was found at Ramleh, immediately on the shore of the Mediterranean sea, about five miles from Alexandria. It was easy of access, healthy and well fitted for the purpose. While home here for the first time after entering upon her work in Egypt, she set herself earnestly to obtain the means of securing this place and the needed buildings for the mission. And in company with the late Mrs. Jas. M. McElroy and others, of Allegheny and Pittsburgh, she was remarkably successful. No one can ever tell the joy she felt as several noble persons of those cities so generously responded to the appeal that she was able to go back ladened largely with the means of opening up that needed pleasant summer home for the weary during the heated time of the valley of the Nile. Often since have she and her fellow missionaries enjoyed its benefits; and very touching is the fact that this was the last place at which she stayed any time away from her home in Cairo and whence she came only to sicken on the following day and thence to die.

Early after first entering upon her work, both in Syria and Egypt, she was deeply moved at the ignorance and degradation of the people, and especially her own sex, who had never known the way of life and any of the comforts and blessings of Christian civilization. At once she was filled with most earnest desires to have the members of the churches at home to know this state of things and be roused to sympathize with, and pray and do more for, the Foreign Mission work. Taking up her pen, therefore, as she felt she was constrained by the love of Christ and of souls, she wrote for the

home press letters that soon came to be regarded and read with a marked interest. The information they gave, and the loving solemn appeals they made, stirred up the deepest feelings of many, and, in common with the efforts of others, did much to awaken to some of the noblest efforts the missionary spirit first in the Associate Reformed and then in the United Presbyterian church.

Of these letters one of the most honored ministers and literary and theological professors says: "The first missionary literature I ever read, or that I remember to have read, was a series of letters of Miss Dales which appeared in a periodical that you published in the '50's—the *Christian Instructor*. I have no doubt thousands who never thought of going to the foreign field, as well as many who have gone or cherished the hope of such an honor, received their first and strongest impulses toward foreign mission work from her wonderful letters."

One of the oldest missionaries in the Egyptian field says: "I too am bereaved by this lamented death. It was by the means of her letters written from Damascus that I became interested in the women and girls in benighted countries, and I resolved that if God should ever call me I would serve Him by spending my life for them. About three years later, at her requests for help, your Board of Foreign Missions asked me to go to Egypt. I came and she and I were associated together in the school in Alexandria. Soon after she was called to Cairo where her life-work has since been."

Another, who is one of the most devoted missionaries of the India field, says: "It must be over thirty years now since I listened to her letters as they appeared, and she was the first missionary of our church that I ever knew anything about or felt interested in. She was my ideal then of a missionary and has always continued to be so. Oh, if all the good that has resulted from the life and letters and work of one such consecrated woman, as Mrs. Lansing was, were only gathered up what a volume we would have!"

In addition to the active efforts of Mrs. Lansing by pen and in personal interviews, particularly in her native land and in England and Scotland during her occasional visits to them, her great desire and work were on behalf of her needy sex. Up to nearly the last she visited, as far as able, the native women in their homes, talked with them, read to them, sought to have them learn to read, and labored first to bring them to Christ and then to have them learn and adopt the better and happier way of living. Specially was she engaged in having schools for girls and women—and few things were ever more gratifying to her than to see through the blessing of God upon the efforts in this behalf what a change had been wrought. In Egypt alone, while there were less than one hundred pupils, male and female, in the mission schools in 1860 when she went there, yet last year there were in them 5,701, of whom 1,671 were females—all learning day by day the way of life—and many of whom are every year becoming members of the churches and with christian husbands the heads of happy christian families and homes.

One other marked feature of Mrs. Lansing's life was her faithfulness and aptness in speaking for Christ and in doing good. One who is now far advanced in life says: "I was in the ship when she first sailed from Philadelphia in 1854 on her mission to the East. Her last words to me on our shaking hands were tender and earnest entreaties that I would seek salvation through our Lord Jesus Christ and make a profession of religion." Another who has nearly run the long course of life, says: "She was the dearest Christian friend I ever had. She first taught and led me to pray audibly, and her influence has been hallowing all my life. Surely she must have many stars in her

heavenly crown."

When she was on her death-bed one of the missionaries says: "I was with her a good deal, and I shall never forget the kind words of encouragement which she gave me in my great work. She was not able to talk much, but was intensely anxious to speak, to every one who visited her, a word about eternal things. She spoke thus especially to the dragoman, whom she urged to accept the Saviour, and he seemed deeply impressed." Another, who is one of our young ministers in the mission, says: "I was with her the night of the Wednesday preceding her death. She seemed to be dying, but was so grateful for the little help we could give her, and was full of gratefulness while we felt ourselves so helpless. It relieved her when I held her up, supporting her poor weakened body, and as I held her she thanked me again and again. She kept repeating, "Live for Christ, live for Christ, dear brother. Preach Christ in a plain, simple manner to these poor people."

But from all this we turn. Her course is run, her work is done. It may be proper further only to give something of the closing scenes.

Her health was never robust. Often she suffered severely from her eyes. Not unfrequently her head had little less than paroxysms of pain. Still with habitual care and a loving, persistent, strong will, she lived a long and laborious life—sorrowing from time to time, not at her sufferings, but at her drawbacks and hindrances from them in the work she loved and that she ever felt needed so much to be done.

Last April in passing along the hall in the mission building in Cairo, and not noticing a step that was before her, she suddenly fell; was taken up helpless from a severe bruise or fracture of her hip-bone and for months lay upon her bed, the calm and uncomplaining victim of much excruciating pain. At length she rallied and became able to move around with a crutch, and then with only a cane. In this condition and in the enfeebled state of both her husband, Dr. Lansing, and their son, Carrell Lansing, M. D., she went to Alexandria, saw them sail, on the urgent advice of the physicians, for Constantinople for the benefit of their health, and then she returned to Cairo. There the next day, the 9th of November, she was attacked with catarrh of the bowels, and thence for seventeen days endured the severest sufferings as her disease ran its fatal course. "Through it all," says one, "she was patient and loving, so thoughtful for all around her, so uncomplaining and thankful that it was a privilege to wait on her." Once in the midst of severe suffering she said: "He will not lay one stroke upon me more than He can help me bear." At another time she, in great calmness of spirit, even while the body was in the keenest pain, said: "I have every blessing and every mercy." She did not seem, says one, agitated at any time, but she often said, "Just as the Lord wishes; He knoweth what is best." When portions of the 73rd, 116th and 121st Psalms were read, she exclaimed: "Precious words! and never so precious as now."

Her great desire had been to live until her husband and son, who had been early sent for, would arrive. For this she prayed, and had others pray. These prayers were mercifully answered. Twenty-four hours before her departure they reached her. "Bless the Lord! bless the Lord!" was her repeated cry as they came in. Most tender and touching were the hours that followed. Calmly, though in great weakness, she talked of her departure, disposed of many objects of interest, sent parting messages to dear ones far away, gave loving and faithful exhortations to natives around her; and, as the last verses of the 23rd Psalm were sung, a portion of the 21st chapter of Revelations read and a fervent prayer

offered by one of the missionary brethren, she softly but distinctly said, "AMEN!" That was her last word. The struggle was over. All was peace. At half-past eight o'clock on the evening of Tuesday, November 26th, 1889, she calmly breathed her last, while soon after a calmness and sweetness of almost unearthly beauty spread over her face that seemed to say again, "All is peace."

On the following day a large company gathered at the Mission House. Persons of various nationalities and different religious names: Christians, Jews, Moslems and Copts, and of every class and condition were there. One sorrow seemed to fill all hearts; one grief bowed all heads. Appropriate services were had in both English and Arabic. And thence from that building which, from its very foundation had been consecrated by her joys and sorrows; her prayers and labors and tears, her living and her dying, her remains were borne, and, near the soft still hour of an Egyptian sunset, were laid away in the Protestant Cemetery at old Cairo, under a beautiful Acacia tree,—and, as she requested, by the side of the loved and lamented Mrs. John Giffen, who entered into her rest here, October 16th, 1881. "Mrs. Lansing dead." She rests from her labors and her works do follow her.

LETTERS IN REGARD TO MRS. LANSING.

Rev. William Harvey writes:

CAIRO, Dec. 4th, 1889.

MY DEAR DR. DALES:

For about two weeks before she departed we had an anxious time, and for at least a week we had all but given up hope, as she did herself. She was exceedingly desirous of living long enough to see the Doctor and Carrell, who had gone by the physician's direction to Constantinople, and although most of us thought that could not be, she was permitted to see them and talk with them for twenty-four hours. Her mind was perfectly clear all the time, and although, as she told us, the great adversary tried to shake her faith, he was not permitted, so that most of the time she had peace of mind. One day I said, "What a blessing it is that although you have trouble in your body you have peace of mind. She replied emphatically, "That is true, thanks, thanks—O the riches of grace!" Another day she asked me to read the 73rd Psalm to her. And when I finished the beautiful words at the end, "Thou shalt guide me with thy counsel," &c, she said, "These are precious, precious, words." Another time, when standing, by her, I proposed to pray and asked her for what I would ask for her; she said, "For grace to bear all He puts upon me." We can say without hesitation, her end was peace. The last word she uttered was "Amen," after Bro. J. Giffen prayed.

We were all afraid of the effect of Mrs. Lansing's departure on Dr. Lansing in his weak state. It was a terrible blow to him, but God has enabled him to bear it thus far better than we expected. On Sabbath it fell to me to preach a sermon on the occasion, and I took for my text, 1 Thess. 4: 13–14; "For I would not have you to be ignorant brethren concerning them which are asleep that ye sorrow not even as others which have no hope." 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him," and I found more in these words to comfort those that mourn he departure of friends who sleep in J sus than I ever saw before. And I w glad that Dr. Lansing felt that the wo s were well calculated to comfort him. He has asked me to give him a

copy of it in Arabic, as he wished to send it to some of the native brethren who have written him letters of condolence.

I trust you, too, have found that God's grace is sufficient for you in this bereavement, as it was in others in the past. Heaven is becoming more precious as our loved ones enter.

Your sympathizing brother in Christ.

WM. HARVEY.

Rev. Andrew Watson, D. D., now in this country, writes:

TOPEKA, Kansas, Dec. 4, 1889.

DEAR DR. BARR:

Last evening your letter of November 28th was handed to me. On opening it I found it contained the unexpected and painful news of the death of Mrs. Lansing, our sister in the Lord and companion in His work in Egypt. I would not have been surprised at news of Dr. Lansing's death; but, though *she* had long been feeble, and, since her fall on the marble step last spring, had been a great sufferer and unable to get about much even in her own home, still I had no thought that she would so soon be summoned from her toils and afflictions on earth, to enter upon the rest and enjoy the glory of heaven.

While I was still in college I took great pleasure in reading her interesting letters from the East, and they had much to do in increasing my interest in mission work there—an interest that had been created in me by reading Mcheyne's travels in the Holy Land. On reaching Alexandria, late in the year 1861, Miss Sarah B. Dales, Dr. Lansing and Dr. Hogg met Mrs. W. and myself in the harbor and welcomed us as co-laborers in the mission work in Egypt. Since that time she was known to us as an earnest worker and fervent writer in, and in behalf of, the work of the Lord among the Egyptians. Soon after our arrival at, and settlement in, Alexandria, she removed from the the school and work there, where she had spent several years in teaching the girls and the women, and from which she wrote many of her fervent epistles which were published in the Church papers of that day; going to Cairo and taking up the same kind of work there with the same zeal and earnestness; so that, although she was well-known from that time to both of us, still her field of labor and ours were separated by 120 miles. It was not until my appointment to Cairo, in 1873, that I became intimately associated with her in the work, and she had before that date been united in marriage to Dr. Lansing. Of course the duties pertaining to her new relation in Dr. L.'s family took up part of her time and attention, and interfered somewhat with direct missionary work—at least changed the lines along which she afterwards labored for the Master. She could no longer have charge of school work, which requires constant attention and supervision.

Her missionary efforts after her marriage were directed towards the families of the church members. She used as much of her time, and spent as much of her strength, as she could in visiting the women in their homes, keeping up an acquaintance with and exerting an influence upon the girls whom she had previously had in her school; and whenever they called upon her in her own house she was always ready to comfort the sad, encourage the downcast, strengthen the weak and wavering, rebuke the erring and lead them back to to their first love.

During the last years of her life she was a great sufferer, though the church and the general public knew little about it; yet during all her affliction, much of which arose from her delicate, nervous disposition and general bodily debility, she never lost her interest in the mission work. Whether entertaining travelers whom her attractive manners and her wide acquaintance through long connection with the mission drew to her house or making return calls on them at the

hotels, or meeting with people during her sojourn in England and Scotland, the subject of her conversation was the work of Christ in Egypt. To secure their interest in it—their support, good wishes and prayers for it, was her great aim. Sometimes when she was scarcely able to drag herself from one room to another she would receive callers and entertain them with a glowing account of the mission work carried on in the Nile valley, while they would never suspect how feeble she was, but would go away charmed with her conversation and often influenced to do something to help on the good cause. In the missionary tours, made up and down the valley in company with her husband, she was always deeply interested; and whenever her health would permit she was accustomed to search out the women, read and talk to them, and pray with them while he was engaged with the men. As all good wives are, she was a true helpmeet to her husband—taking a deep interest in all his plans and work, and aiding him often beyond what her physical state allowed. To him, in his present precarious state of health, her death will be a great shock which he needs special grace to bear—may he be sustained by the divine arm, and be long spared to counsel and to work. As for her we cannot mourn—she has rested from her toils, her afflictions and her fears; she has found in heaven the quiet she could not find on earth; she has joined the company of the redeemed and is singing "the song of Moses and the Lamb" We will remember her as an earnest pioneer missionary, whose letters, full of heaven-born fervency and graphic power, roused the church to a deeper interest and larger participation in foreign mission work, and whose burning interest in Egypt's evangelization and the Egyptians' salvation remained unabated to the last. She died in Cairo, and now lies there—just the end she desired—and where others before her were laid—and where others and others will be added in the not distant future.

Brethren and sisters of the United Presbyterian Church of North America—brethren and sisters of the two missions—India and Egypt, let us be up and doing. Time will soon come when we can work no longer, "for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Yours in a common faith and work for Christ. ANDREW WATSON.

MEMORIAL SERVICE.

Under the auspices of the W. M. A. of the Philadelphia Presbytery, a most impressive meeting was held in the 2nd U. P. church as a memorial service in remembrance of the life and work of Mrs. Sarah B. Lansing, late of Cairo, Egypt. Mrs. W. W. Barr was in the chair. Very appropriate selections of psalms were sung, and the prayers offered by Mrs. Sarah Parker of the 9th church and Rev. Dr. T. W. J. Wylie were uplifting. The sketch of her life written by Dr. Dales and read by Mrs. Rudy, was modest but expressive, tender and truthful. Dr. Wylie spoke with much feeling; his acquaintance with this honored missionary included the time of her departure for her life work when the consecration shone in her face, and also a visit enjoyed with Dr. and Mrs. Lansing in their model home in the East.

Resolutions were presented from the Missionary Society and from the Sabbath-school Association of the Second church, both of which had the honor of her membership in early years. Mrs. R. T. Elliott presented the following resolutions from the Presbyterial Society, which were adopted by a rising vote:

WHEREAS, The Women's Missionary Association of Philadelphia Presbytery of the United Presbyterian Church, having learned with deep sorrow of the death of Mrs. Sarah B. Lansing, who so faithfully labored for many years to bring souls in Egypt to the knowledge of the glorious gospel of Jesus Christ, desires to give expression to the grief experienced and the great loss sustained, therefore,

Resolved, 1. That in the withdrawal of our sister from her earthly home and field of labor to her heavenly home and more exalted service, we recognize the hand of a loving Father who has called her unto himself, freed her from weariness and pain, filled her with the fullness of joy, and given her the crown of life.

2. That while sadly realizing our loss, we will honor her memory and work by pressing forward to continue the labor so dear to her heart, thus confirming in this case our Saviour's parting words to his disciples, "Greater works than these shall ye do, because I go unto my Father."

3. That the women of Philadelphia Presbytery, from which Mrs. Lansing went to her mission work, feeling specially bereaved, tender to Dr. Lansing their heartfelt sympathy in this sore trial, and pray that, as never before, he may experience the uplifting of the divine presence; also, her coworkers, whose leader she was by virtue of Christlikeness and experience, we commend them to that Providence which overrules seeming discouragements and makes all things work for good; and that to her dear ones at home and the Church she represented, with our sympathy we offer gratulations, giving thanks and glory to God for the great good accomplished by her life, and pray that though she rests from her labors her work may follow her in the renewed zeal for the cause of missions."

Letters from Rev. William Harvey and Rev. Andrew Watson, D. D., were read by Miss McKee. These, together with the remarks of Mr. Stinson, Dr. D. W. Collins, Mr. R. T. Elliott, Mr. John Alexander, and a letter from Dr. Barr, detained home by sickness, representing the Foreign Board, all bore witness to the zeal, earnestness and devotion of her who was first a *Home* before becoming a *Foreign Missionary*. On motion, a committee consisting of Mrs. Boyd, Mrs. Stinson and Mrs. Parker, was appointed to confer with a committee from the Foreign Board to decide upon what action shall be taken with regard to publishing the sketch of Mrs. Lansing's life. After singing the 90th Psalm, Dr. Gibson pronounced the benediction.

MRS. WM. S. STEWART, Cor. Sec.

MY SISTER.

Dear sister! I'll weep not; for thy spirit has gone
From the ills of the world like a bird from its prison.
Oh, why should I weep, if eternity's sun
On the absent and loved, in brightness, has risen?

As the weary dove flies to its leaf-sheltered nest,
From the winds and the storms of the chill evening driven,
Hast thou not gone to the seats of thy longed for rest
With Christ, in the bliss of thy own fitted heaven?

I'll shed not a tear, then, o'er the grave of the dead—
I'll heave not a sigh at the loss of the sainted—
If Jesus hath summoned and thy spirit hath fled
With sin undisturbed and with sorrow untainted.

Oh, this be my own end—the stream of my life
Glide gently as thine to eternity's ocean;
And bear me, loved sister, from mourning and strife,
Unruffled, unwearied, unchecked in devotion;

Till, ransomed by grace and refined of my dross,
By the spirit and blood of Christ and his cross,
I join thee in heaven, where with saints we may roam,
Rejoicing together and happy at *Home*.

—[B. in *Christian Instructor*.

THE MISSIONARY'S DEATH.

Weep not for the saint that ascends
To partake of the joys of the sky,
Weep not for the seraph which bends
With the worshiping chorus on high;
Weep not for the spirit now crowned
With the garland to martyrdom given,
O weep not for him, he has found
His reward and his refuge in heaven.

But weep for their sorrows, who stand
And lament o'er the dead by his grave,—
Who sigh when they muse on the land
Of their home far away o'er the wave—
Who sigh when they think of the strife,
And the toil, and the perils before them,
Must fill up the moments of life,
'Till the anguish of death shall come o'er them.

And weep for the nations that dwell
Where the light of the truth never shone,
Where anthems of praise never swell,
And the love of the Lamb is unknown.
O weep!—for the herald that came
To proclaim in their dwelling the story
Of Jesus and life through his name,
Has been summoned away to his glory.

Weep not for the saint that ascends
To partake of the joys of the sky,
Weep not for the seraph that bends
With the worshiping chorus on high;
But weep for the mourners who stand
By the grave of their brother in sadness,
And weep for the heathen whose land
Still must wait for the day-spring of gladness.

—[Anonymous.

Missionary Correspondence.

SIALKOT, December 4, 1889.

MY DEAR SISTERS:—It has been some time since I promised this letter, but work and worry have kept me from writing till now. Zainab, the high caste Mohammedan woman spoken of by Dr. Stewart in his news letter, came to my hospital dispensary as a patient about the middle of May. She had an interesting face and a pleasant manner, which naturally attracted one. On her first visit she listened to the Bible teaching with marked interest. Returning home she told her friends of the beautiful words she had heard. They at once told her that it was the book we used to make Christians and it was all a lie and that my work was bura-kan (wicked) and that she should not listen to it. After this she was most unwilling to hear the word of God, not only refusing to hear herself, but engaging others in conversation, thus cansing general disturbance, and it was only by firm but gentle force that she was induced to be quiet.

For some weeks she visited the dispensary, during which time she formed a warm friendship for Rahamati, one of my students of medicine. On the 11th of June when I was making my usual evening visit to the hospital I found her lying on a charpai in one of the wards in great pain She returned home in the evening, but in the night her suffering became so intense that about midnight her friends brought her again to the hospital and placed her under my care as an indoor patient. For some days her suffering was very great and her antipathy to the Bible just as strong as ever. But there came a time when I was obliged to remain most of the day by her side. From this day she dates her conversion. She seemed very anxious to leave the hospital and manifested some mental annoyance which I endeavored to soothe. I will give the story of that day in her own words: "I was in great pain and Rahameti thought I was dying. Before you came to the hospital she had prayed with me and begged me to be a Christian. I was angry with her; I was angry with the Bible; my mother was sitting on the bed and was also angry. I determined to leave the hospital and go to Lahore, and begged my mother in your presence to take me to my brother in Lahore. You told me that I could not go there, and told me of your only brother whom you had left and come so far away to relieve my pain and that you would not see him for ten years, perhaps never; and asking you why you did this you told me how Christ loved us, and commanded you to come. When you left the room Rahamati again prayed with me and begged me to accept Christ. My heart was broken and I cried out, 'I do want Christ; I must have Christ.' My mother was angry and ordered me to be silent and said she would take me at once to Lahore. I told her I would not leave the hospital, but when Kholnissa came I asked her to pray with me. I have loved Christ from that day."

After this she was a willing learner of God's word, and though somewhat timid in expressing herself to me, she requested Rahamati to ask me to allow her to be baptized. Fearing that she was not sincere in her wish, I made no answer, and about a week later dismissed her from the hospital. She then came to me in person, and begged me not to send her away until she was baptized. At this time she talked freely and I was satisfied she was one of Christ's own.

To have had her baptized in the hospital I would have been charged with having forced her to become a Christian, and thus not only have prevented others from coming into the hospital but have involved myself in a lawsuit. I told

her that she must first go home to her friends and come out from her own home for baptism, not from the hospital; but the dread of being taken away from Sialkot was so great that I consented to her remaining a few days until I might be able to make some definite arrangement for her baptism. I asked the session and was informed that the native pastor had been instructed to baptise her on a moment's notice if need be. Acting on this, I sent her home to her friends, telling her that in case an attempt was made to take her to Lahore that she could go to the native pastor, receive baptism, and from there to my house for protection, but *not* to go to the hospital, as that being a public building, I could not protect her there.

For some days she came regularly each morning for her medicine and to take a Bible lesson, then for a few days would be absent. When she returned she told me her friends said they would take her to Lahore, and had forbidden her to come again to the hospital, but that day she had come without their knowledge. I again told her that any time she wished baptism, by going to the native pastor she would receive it. I did not see her again for a week, when on July 7th, about 10 P. M., I was called to the hospital by a note from Rahamati which read, "Zainab is here and in trouble and wishes help." Expressing to Miss McCahon my fear as to the cause of the trouble, she kindly offered to accompany me to the hospital. Zainab's friends had arranged to take her the next day to Lahore. This fact was made known to her about 8 P. M., when she fled from the house to the house of Rev. Shabaz, not only with an uncovered face but with an uncovered head; some one having taken hold of her chudar as she left her house, she left it in their hand and hastened on. On arriving at the pastor's house and he hearing that she was being pursued, he advised her to come to the hospital. On arriving there she was admitted and the doors bolted, but a multitude collected on all sides demanding her release, beating the doors, threatening to climb the walls (a feat not hard to accomplish in a house built around an open court), and abusing Rahamati in the most abusive terms that their language would admit of, as being the instrument of what they called Zainab's ruin.

On hearing that I had been called, they became quiet, and when Miss McCahon and I reached the hospital they made their request for her release in a quiet manner. I at once admitted the mother and aunt into the outer court and endeavored to persuade the friends to allow Zainab to remain and these two women to remain with her till morning, but they refused. After spending some four hours trying to induce her friends to wait till morning, and feeling that I had no right to turn a building intended for all classes into a prison, we persuaded her to return home, promising her that in the morning we would take legal action for her relief. She left the hospital in great fear, telling me that her life was in danger. At 4 o'clock the next morning Mr. Lytle and myself started for the residence of Major Montgomery, the Deputy Commissioner, but met him on the way. He most kindly accompanied us to the house and demanded Zainab to be brought before him, but seeing us coming they had hid her in another house. Some of the friends thinking that I was passing off some of our missionaries for the Deputy Commissioner treated him with a great degree of disrespect. Major Montgomery has since told me that he was glad of the experience he had with Zainab's friends; that if more English officers were mistaken at times for missionaries they would have more sympathy for them when asked for help.

After searching the house we gave the matter up and returned to watch and

pray. With the helpers at the hospital we spent part of the day in prayer. That night she was taken to Lahore. The following day we asked the station to make it a day of special prayer that her faith fail not and that she might in God's good time be brought back to us. The day was observed throughout the station and God heard our prayers and has granted an answer.

As this story is too long for one letter, I will give you her experience after leaving Sialkot, escape, baptism, and the circumstances following baptism next month.

Yours sincerely,

MARIA WHITE, M. D.

NEWS ITEMS FROM EGYPT.

Letters from Egypt, written by Misses McKown, Thompson, Brown and Hogg, make grateful acknowledgement of boxes containing materials for the sewing departments of the training school for girls at Asyoot and Cairo.

In the training of Egyptian girls that part of their education which will fit them for the home life must by no means be neglected Hence the sewing departments, with their bright colored fancy work, become one of the attractive features of these schools.

They are, however, expensive departments, and it is not always easy to supply the demand for materials. Last fall a little appeal from Miss McKown to the ladies of Pittsburgh and Allegheny resulted in four good-sized boxes sent in the care of the out-going new missionaries.

As it is not easy to write to all the contributors to the boxes, we will give some extracts from the letters.

Miss McKown writes: "What a grand big box you did send from Pittsburgh; so many pretty things in it, and every article of use. I sat by as Miss Kyle and Miss Hogg unpacked it, and they laid each package in my lap so that I could finger it over. I wish all the contributors could have heard their exclamations of pleasure and gratitude. I intend to send an acknowledgement of all to the MAGAZINE, but one of the boxes strayed off a little and has not yet arrived, but we hear that it is on the way and that it will reach us by and by. With the money sent a clock, lamp, divan and forms have been purchased for the girls' study room, and the young ladies say the room is now very inviting.

A brief quotation from Miss Hogg's letter: "Miss Kyle and I had been very much perplexed and worried during the vacation as to how the supplies were to be gotten this year for the sewing department of our school. Miss McKown heard our complaints and worries, but told us never a word of what she had done. When the boxes arrived and were opened she came and sat beside them. Although she could not see a single thing because of her blindness, I think her joy as she handled the things over was greater than ours. We are very grateful for the kindness of all."

Miss Brown, of Cairo writes: "You can't imagine how happy and surprised I was last night when I was told there was an American box in the hall for me. I knew at once that it must be for our school, but that did not lessen the pleasure in the least. It was brought into my room and opened. All the things are so pretty and useful. Then there were little surprises all through the box, little packages here and there accompanied by kind cheery notes. Please thank all the kind friends who in any way remembered us in that box. I think the unexpected surprise added greatly to our enjoyment."

In all the letters reference is made to

the progress of the work among the women, and the great need of more helpers. We give two extracts bearing on that point, which we commend to the women of the church:

"Four girls of our school (Cairo) spend half their time teaching, and they have all the pupils they can possibly do justice to, and more too. Others are constantly asking for a teacher, but we have none to send them. These four girls have at the very least eighty women and girls that they are trying to teach. Of course they have to work very hard, but they are enthusiastic and unwilling to give up a single pupil. I go with these girls as often as I can, and have been much pleased with the interest some of their pupils take in their lessons, and the desire they have to understand more of the scriptures. I have sometimes wondered how a woman at home would get along in learning to read, with a lesson of only fifteen or twenty minutes twice a week That these women do make progress is proof that the grace of God is at work in their hearts."

"Could you sit down and, in imagination, divest yourself of all the Christian influences which you have received from your infancy, from parents, training and surroundings, and helps of every kind up to the present day, then back to the time of your birth, and back of that through the ages, and divest yourself of all the blessings you have inherited from Christianity; this process would leave you with only your own naturally corrupt nature. Then suppose yourself to have been born among a people who have inherited ages and ages of moral and physical degradation, and to have lived all your life influenced by such people, without any help from Christianity, what manner of woman would you be? Do you recoil from the thought? For such women as this picture discribes we need help."

MARY B. REID.
Cor. Sec'y Foreign Missions.

[NOTE.—The following was written by the person referred to in the story of Zainab.]

SIALKOT, Dec. 16, 1889.

MY DEAR SISTERS IN CHRIST:

God give a blessing to your people.

It was my desire to write to you before this, but one of my dear sisters was very sick. Now, by the kindness of God, she is better.

Notwithstanding that between your people and us there is a great distance, and we are separated by a great sea, yet by letter we can talk with you. Dear sisters, I wish to talk to you about our hospital and Miss Dr. White. At 9 o'clock in the cold season we begin the work and close at 12. About fifty sick people come to the hospital every day. In the hot season there will be very many more—sometimes a hundred. First, we learners teach the Bible by turns. Some hear it with pleasure; afterwards they take their medicine and go to their homes. This is done day by day.

Our new hospital is now ready and we are living in it. Our Miss Sahiba also lives here, and there are also two sick people. The hospital is built very beautiful. At first we lived in a native house but not now. There are four of us who are learning to be doctors—three girls and the wife of our pastor.

I have one request to make of you. Our Miss Sahiba, Dr. White, does a lot of work and is always tired. From morning till night she works with no one to help her, and we worry very much about her. So if your people have another Miss Sahiba who knows the doctor work, please send her to help, for I know that our Miss Sahiba would be very happy. If your people will be kind enough to do so we will be very thankful.

If I have written anything wrong please forgive me. The writer of this is a very humble girl.

My salaam to all.

RAHMATI.

Young People's Department

PROGRAMME FOR YOUNG PEOPLE'S MISSIONARY SOCIETY.

Singing.
Prayer.
Reading of Romans 14.
Singing.
Subject.—Our Duty to our Neighbor.

March 3rd.—Strengthening Hands. Isa. 35: 3, 4.

Who would not be strong? Strength indicates a healthy condition, whether it be of the body, mind or soul, therefore is a very desirable quality. It is considered essential for the developing and strengthening of the body, to have gymnasiums; of the mind, to have schools; but some of us, from our actions, do not seem cognizant of the necessities of the soul, for we neglect to strengthen and develop them in the large school of every-day experience, by overcoming difficulties and temptations, and by studying that best and greatest of all books—the Bible.

Is it any wonder then that we are constrained to lift up the hands that hang weak and listless at our sides, and to plant firmly our feeble knees, so that we may walk in the straight and narrow path, not with uncertain ootsteps, but according to Prov. 4: 26, 27?

The hand, the symbol of strength, is here refered to as the strength would be indicated by its attitude. The feeble hands of a child can do little of themselves, yet those same weak hands, when guided by the strong, trained, skillful ones of an older person, gradually become firm and true. Likewise as long as the knees are weak, thus causing feeble, tottering steps, it must depend upon the help of a stronger person. So with every child of God, just starting in the Christian life, the work frequently seems hard, the way rough. That which to an older Christian would be no difficulty is often, to one of Christ's little ones, an almost insurmountable obstacle. Let us, therefore, remove all hindrances "and make straight paths for" *our* "feet, lest that which is lame be turned out of the way." Heb. 12: 12.

After seeing that we ourselves are strong and are walking rightly, it is our duty to help our weak neighbor. If we have the true Christian love for one another that we are enjoined to have in 1 John 4: 11, it will be easy and pleasant to "Bear one another's burdens." Gal. 6: 2. If we do this we will deserve the praise given to Job in Job 4: 3.4. Do not let us make the excuse that we have our own burdens and sorrows to bear, but remember that—

"Hearts growing a-weary
With heavier woe
Now droop through the darkness—
Go comfort them, go!
Go bury thy sorrows,
Let others be blest;
Go give them the sunshine,
Tell Jesus the rest."

Weak hands and feeble knees are possessed by the young and sick. These we help willingly, naturally and reap our reward by seeing those we love strengthened and encouraged. Then, too, we are only paying a debt after all by doing for some one what has been done for us when we were weak and feeble. Remembering this, the strong should be more willing to aid the weak. If any one despises a brother or sister for being weak, let her help that one and contempt is replaced by love and interest in his or her welfare. In the fourth verse we are told to speak an encouraging word to the fearful heart; the heart that is easily cast down, is trembling, is readily discouraged. But what are we to say? Even that is given. They are such words as can come from the Bible only: Be strong, "fear not" (Isa. 44:2) for the Lord will help thee. (Ps. 46: 1-5.) Say to them,

"Christian friends, 'If God be for us, who can be against us?'" If we have the almighty arm of God to strengthen and shield us, there can be no real danger; then give up fearing and trust in Him." And in giving to others this encouragement, with "The seeds of good we sow, we will keep our hearts aglow."

Point them to this 35th chapter of Isaiah with its glorious promises, its vivid word-painting of the joys that are to come, and that, in itself, will give strength to the weak hands and feeble knees. Tell them that God has promised to avenge our wrongs; to recompense or reward us; to come and save us. Isa. 25:9, Luke 21:28; and if in our weakness we sin, our sins will be forgiven and we shall be justified. Rom. 8: 26-30. What more can we ask or wish?

Season of Prayer.

Singing.

Missionary subject—The Necessity for Home Mission work—found in WOMEN'S MISSIONARY MAGAZINE of June, '88, Oct. '88, July, '89.

Singing.

March 17th.—Rendering to all their due. Rom. 13:7 8.

As we examine more and more into our duty to our neighbor, we are struck by the wonderful truth of Christ's words when, after giving the two laws, one of love to God the other of love to man, he says: "On these two commandments hang all the law and the prophets." Mat. 22:37-40; Rom. 13:9. For what is law but love in its various phases regarded as matters of duty? Lev. 19: 18. This rendering our dues is but one particular form of the law. Christ said, in Mat. 22: 21, "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." But as we are dealing at present with our duty to our neighbor only, we will look at the first part of his injunction; and we see what he meant by those words. By using Cæsar's name, Christ tells the duty required in a particular case; yet, at the same time, says it in a way to make its application general, thus conveying the same idea expressed in the verse we have for our subject. In this verse we are told to "Render therefore to all their due." Now, knowing that dues are obligations; that rendering them means paying a debt, not giving a voluntary offering, we may think this admonition hardly necessary. Yet it is often the simplest, most palpable duties which we neglect in striving to do our higher duties. There is also another reason: The Christian religion sets the standard of morality so high and reveals so plainly the corruption of the world, that there is danger of the Christian showing too much contempt for this world and its regulations. It was this which made Paul speak so plainly, telling us that the reigning or ruling earthly powers are not evil things, but that they have been ordained by God; that they are his ministers established by him to assist the good and punish the bad. That the world would soon pick up any little neglect on our part and misinterpret it, is shown in the fact that they tried to accuse Christ and his followers of sedition. Yet we see how skilfully Christ avoided any statement that could be interpreted as seditious, and at the same time showed them clearly and fully, in a few words, their relation not only to man but also to God. Christ by a miracle (Mat. 17: 24-27) paid tribute, when it was not due, lest he should offend. (Rom. 14: 21.) By heeding Paul's words we obtain a reverence for magistracy, under whatever form, as a divine institution, thus making Christians loyal and peaceable citizens and causing through them the purification and elevation of all the social relations. And in Rom. 14:7, the Christian is taught to live for God and his fellow man (3 John, 8:2) a life of usefulness (James 2:8) following the example of Apollos, (Acts, 18:27. In order to do our duty then it becomes us to pay our

tribute, custom, or whatever lawful tax the governing power may levy. Nor does it stop here. We are told to exercise reverence and respect to our superiors and to persons of distinction. Not to the highest only, but every one who has any claim, we are told to acquit ourselves of all obligations, that we may feel we are in debt to no man, except to love him, which is a debt that must always remain due.

Missionary subject.—Our work among the Warm Springs Indians. WOMAN'S MAGAZINE of Nov., '88 and March, '89.

March 31st.—Bearing with the Defects of others. Col. 3: 13; Rom. 15: 1-3; Rom. 14: 1; Phil. 2: 4-5; Mat. 6: 14-15. Extract from "Invitation of Christ," (Book I, Thomas A. Kempis.)

Missionary topic.—The Chinese in California. Paper.

MINNIE MAZET.

McCrory Miss. Society, Pittsburgh, Pa.

NOTE.—The references are intended to be written on slips of paper and handed to the different members before the reading is commenced. Then, as the reader comes to a reference, she pauses, and the member who has that reference reads it; thus all take part.

"THY KINGDOM COME."

RECITATION.

I'm only a little herald,
But the kingdom needs my voice;
To herald in the King of kings
Is all my happy choice.

I can teach a text to brother,
And speak kind words of peace,
And help to bring His kingdom in,
Which e er shall increase.

I cannot be a herald bold
To distant lands to-day;
But if I learn my lessons well,
I hope I may, some day.

I'm only a little worker,
But the kingdom needs my hand,
I'll use these busy fingers
To do my Lord's command.

And day by day He'll give me work
My happy childhood through;
Some task of patience and of love,
Which only I can do.

I'm only a little soldier,
But the kingdom needs my sword;
I'll draw it from its scabbard—
God's own most holy Word.

First using it in my own heart,
To cut away each sin:
My mother bids me not forget
His kingdom is *within*.

I'll daily pray, "Thy kingdom come!"
Seeking each day to bring
Some rebel thought to own Him Lord,
Some friend to own Him King.

—*Christian Worker.*

HIDDEN JEWELS.

Mary Lyon was not the heroine of which we read in novels, for she was ever homely at best, but she was a wonderful woman, who did a wonderful work. Her fountain of perpetual youth and beauty was in the soul. Hers was a true womanly character and with heroic courage she filled one of the loveliest missions a woman can ever fill on earth, leaving behind a record worthy of the brightest star in society, of the veriest heroine in any novel, and yet she started in life as a poor servant girl. But she was a polisher of jewels, preparing many to fill their places in their several spheres. * * * * Many have distinguished themselves having been cheered on by a kind word or a helping hand. Let us then help others in our daily strife not trusting to appearances. TILLIE S.

CHURCH HISTORY.

Robby—. Well, mamma, I am glad longer evenings have come. We will soon have flowers, and then vacation.

Sarah.—This month we may have cold weather, because we had so little cold during the winter months.

Robby.—Why, yes, don't you remember Uncle Jerry wrote us of sitting in his yard in December and finding under the leaves a nice pear and Romanite apples which had lain there since September, having had no frost to hurt them? and I gathered violets under the box hedge; and, O sister, you promised to

tell me something about violets.

Sarah.—I remember, it was that the emblem or badge chosen by the adherents of Napoleon during his exile in Elba was the violet embroidered on satin. After Waterloo battle the wearing of violets was considered treason.

Robby.—Thanks, sister. Now please tell me where Waterloo is. I read about that war.

Sarah.—Well, Waterloo is a village in Belgium, about ten miles from Brussels.

Mamma.—But, dear children, we were to resume our talk of some of the good and great men of the fifth century, and the one of most prominence in the history of the church was Augustine. At this period, pure doctrinal religion had declined, various superstitions had assumed the place of pure worship, men had adopted erroneous views, and each had followers. After Arius came the Pelagian heresy, which corrupted a large portion of the church.

Sarah.—Can you tell us something of this heresy?

Mamma.—Yes, we learn that Pelagian taught that man's moral nature was not injured by the fall of Adam, and that all sin consists in man's intellectual choice of evil, and that the divine law makes no demands which man has not power of himself to obey. Then there were other false teachers and other heresies which would have destroyed the true Church had not God raised up such men as Augustine.

Robby.—But, mamma, please tell about him when he was a little boy.

Mamma.—Yes, the great preserver of doctrinal truth was once a little boy—had childhood fun and boy sports as others. His early home was in Tagaste, a town in the province of Numidia in Africa.

Robby.—In Africa! Well he must have been a black boy.

Mamma.—Yes, or rather copper color. Numidia is in North Africa, is it not, Sarah?

Sarah.—Yes, while another division of Africa is on the Eastern coast called Nubia, and the color of the women is light mulatto or copper. Lady Duff Gordon describes them as being quite handsome, fine features and graceful figures, differing entirely from the South and interior part of the country. It is in this province where the trade in slaves is carried on with the black race, or negro of central Africa; and, Robby, it is from this country the great lions and tigers are brought for our menageries.

Mamma.—Well, Augustine's father's name was Patricius, and his mother's name was Monica. His father cared only that this son might be an eloquent man, while his mother's prayers and efforts were for his conversion. His father sent him to the then great city of Carthage so as to have the best advantages in education. Of himself he writes of this part of his life: "I did not love study, but too often wasted my time." His mother at that time, and for years, not only prayed for him, but followed him in person into the various countries where she would hear of his going. When once she applied to a holy minister and in tears pleaded with him to entreat her son to accept Christ as his Saviour, he bade her continue in prayer; her son would be saved. When again hearing her and seeing her tears, he said, "It is impossible that the child of such prayers can be lost." After he completed his education he went to Rome to teach rhetoric. His mother expected to accompany him, but he deceived her and left in the night.

Robby.—Well, mamma, I cannot see how he could ever be a good man to treat his mother so.

Mamma.—It was indeed a wicked act; but remember the Apostle Paul, Robby; and no doubt the memory of his own sinfulness, and all he knew God had done for him, caused Augustine in after

years to magnify the grace which alone could have redeemed such a sinner as he felt himself to be.

Sarah.—Do you remember how long he remained in Rome?

Mamma.—We cannot learn, but know he lived until almost thirty years of age without real concern for his soul. Coming to Milan he heard the good Ambrose, and having also personal intercourse with him his, heart was opened like Lydia's to receive the truth. We learn from his "Confession" how deep were his convictions of his own past sinful life. He had a friend who was at this time "a seeker after truth" whose name was Alypius. One day they were together in a garden and Augustine threw himself under a fig tree and in bitter tears said aloud, "How long, O Lord, wilt thou be angry? Forever? O remember not my old iniquities." Soon he thought he heard a voice from a neighboring house saying, "Take up and read." Then he heard it again. Returning to where his friend was sitting he found quite near him an open Bible. Taking it up his eyes fell on the last verses of the 13th chapter of Romans, the last verse commencing with, "But put ye on the Lord Jesus Christ, and make no provision for the flesh." He says, "When I read these words peace came into my soul such as I had never known." Alypius begged to see the verse, then read, "Him that is weak in the faith receive ye," and said, "These words are for me." They went together to Monica, who rejoiced to know that her prayers were answered, saying, "Father, thou hast turned my mourning into joy." Both Augustine and Alypius became catechumens and soon loved to study the scriptures. The Psalms were Augustine's delight. Soon after he went to Milan to see Ambrose and receive instruction from him and prepare for baptism. After his baptism he and his mother started for their home in Africa. The day previous to the time of sailing, when they stood together in a window looking out upon the Tiber, Augustine says, "We talked of higher themes than those of earth. Forgetting the past we endeavored to conceive aright the eternal life of the saints; we attempted to reach heaven and come to thee. At that moment the world appeared to us of no value. Mother said, 'I have now no delight in this life; what I should do here now I know not; the hopes of this life are quite spent; your conversion was the only object for which I wished to live. My God has given me this in large measure; now what do I here?'" In a few days a fever came and freed her soul from earth. She had prepared a sepulchre beside her husband, and always when leaving home would instruct her friends to bring her body there if she died abroad. Now her son was concerned that she must die in a foreign land. "Knowing our anxiety she said: 'Son, do not vex yourself about my body; bury it anywhere.'" Afterwards he heard from friends that she said to them, "I am no longer concerned as to where my body sleeps. It is united to the Lord Jesus and He will find it when He gathers His redeemed." Augustine says of this: "I know not when this void was filled by divine grace, but rejoiced to find this evidence of Christ being all in all to her." She was fifty-six when she died. Her son was then thirty-three. After his professing Christ and seeing his mother buried, he returned to Africa and spent three years with his friends on his own estate. After this he was called to Hippo to assist the bishop, Nalerius. After much persuasion he himself was licensed to preach the gospel. For a long while he resisted their appeals feeling himself to be so unworthy. He lived to be seventy-six. Forty of these years he spent in preaching and teaching and in writing many theological works and many controversial treatises, although

in all controversy he was kind and gentle, and we read of him that when he thought he had written unkindly he would express regret.

Sarah.—It must have been during his life that Genseric, the Vandal, invaded Africa.

Mamma.—Yes, we read in the history of his life that his tender nature was greatly afflicted by the devastation of his country and the cruelties inflicted on the Christians, especially the pastors, many of whom fled to Hippo for protection; but 'ere his country was brought under subjection to these Vandals he was taken up to be with his Heavenly Father. When sick he had David's penitential psalms inscribed on the wall opposite his bed that he might read them.

Sarah.—I wish, mamma, you could remember some of his writings.

Mamma.—I could do so but our time will not permit quotations; but as you grow older you will learn how largely the church was indebted to Augustine for reviving the doctrines Paul taught in his various epistles—particularly his letter to the Roman Christians. His biographer says: "For a thousand years the light of divine truth, which shone here and there in individuals during the dreary night of superstition, was nourished by his writings, which, next to the Apostle Paul, most faithfully revealed the mind of Christ."

Sarah.—I do not see books in our libraries written by him.

Mamma.—That is indeed true, and I presume they are read now chiefly by theologians, but it would be well if all Christians would read his books, not only on practical subjects, but also his treatises on the doctrines of grace; for it is indeed a sad truth that very few professing Christians, even in our orthodox churches, know anything of Bible doctrine. Of this we must talk some future evening as well as resume the fifth century worthies. See, your little brother has fallen asleep.

M. C. C.

Editorial Department.

The life of Mrs. Sarah Dales Lansing, in her foreign mission work, in both Syria and Egypt, was at many times fraught with romance, and always filled with lively interest. In Damascus she was stoned for wearing a green veil; green being the sacred color of the Mohammedans, and worn by the descendants of the false prophet, or high religous leaders among the followers of Islam.

In Egypt she was the faithful and efficient instructor of Bamba Muller, afterwards the Maharanee Dhuleep Singh, whose noble Christian life was excellently sketched by Mrs. Lansing in the MISSIONARY MAGAZINE nearly two years ago.

Deep was the interest always felt in Mrs. Lansing and her work by the dear mother who passed to her rest several months since; and very pleasant was their meeting in the home of the latter, years ago; and doubtless, by so much as eternity exceeds time, has their meeting been happier in the "many mansions" "beyond the starry skies."

It was a great pleasure to see and converse with Dr. and Mrs. Lansing in their hospitable home in Cairo, some years ago; and well do we remember the expressed wish of Mrs. Lansing, that though her love for home friends was very dear, yet she wished that all that was mortal of her should rest in Egypt, among those whom she loved and for whom she had labored. That earnest desire was granted and she now sleeps, with other faithful laborers, on the classic banks of the Nile.

There seems to be a growing disposition on the part of some good people to question the relative merits of our home and foreign missions. This ought not so to be. It should ever be borne in mind that the work is *one*. Our marching orders are, "Go ye into *all* the world." During our civil war the taking by the United States of such points as Vicksburg and Atlanta, which were both far in the enemy's country, caused a heavy outlay both of life and treasure, yet these conquests contributed as much to the putting down of the Rebellion as the meeting of the southern army on our own ground at Gettysburg, and the person who would dare to compare the relative importance of these points would simply be laughed at. The mission work of the church, which, for convenience in reaching the different points is under the care of different boards, is still *one* work and has for its object the subduing of this world to Christ.

A new missionary writes:

* * * "We were not a little surprised at the beautiful buildings of our mission and the work being done. Though the missionaries are the same kind of people as at home, yet their work, being somewhat unique, binds them together so that we are all one family, interested in the same work, sympathizing with one another, and endeavoring to do the best we can for the cause. Here, far from home and dear ones, this is essential and enjoyable. I for one was highly pleased with this feature of the work, and with the prospects in general. What we need here, as at home, is an outpouring of God's spirit upon us; then shall we do 'exploits.'"

From all the missionaries comes the same urgent request, long ago uttered by the first illustrious missionary to the Gentile world, "Pray for us." This call, always imperative, is pressed now with peculiar emphasis by several considerations, the principal one of which is: the report continues and increases; that there never was a time when it could be so truthfully said that the missionary opportunity is literally unlimited. The entire present resources of treasure and of men and women could be apportioned upon the fields occupied by our church in India and Egypt without making any advances upon "the much land yet to be possessed."

A missionary says: "We have learned that it is no holiday service to undertake the overthrow of the gigantic systems of heathenism which have been intrenched for centuries and which hold in bondage so many millions. It is not strange that those who undertake this service are sometimes appalled at the apparent hopelessness of the task and feel themselves almost literally overwhelmed. How can these few feeble men and women, strangers in a strange land, lift this burden of ignorance? It is not the isolation from home nor the absence from friends that wears us, but the hand to hand fight with sin, with the terrible feeling of depression that it brings."

If subscribers would renew the month previous to the time with which their subscription expires, it would save the committee much trouble. The date marked on the tab indicates that the subscription expires with the *preceding* month. Thus if the date on the tab is August, the subscription expires with July, and should be renewed during the month of June, and so with any other date. Will subscribers please take notice and act accordingly? All subscriptions, changes of address and complaints of failures to receive MAGAZINES should be directed to Mrs. J. G. Carson, Treasurer. The committee cannot supply missing numbers of the MAGAZINE unless notified within two months after the time when they should have been received. tf

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From the report of the Foreign Board we clip the following:

"A NEW MISSIONARY.—After much consideration and in view of special and

ample provision being made as a memorial offering for the support of a new female missionary by a devoted family in one of our churches, the Board was led this day to appoint Miss Mary E. Work to be a laborer in the Egyptian mission. Miss Work is a member of the United Presbyterian church under the pastoral charge of the Rev. James Given, of Rochester Mills, Pa., and is at present at Scottdale, Pa. It is hoped she has a useful career before her."

Mr. Wm. H. Hannum, Corresponding Secretary of the Students' Volunteer Movement, No. 50 East 70th street, New York City, has kindly forwarded to us "The American Student Missionary Uprising," a pleasing and attractive leaflet by J. R. Mott. This is the first number in a series of leaflets to be issued by the Student Volunteer Movement which is now attracting so much attention and securing so many workers.

Blanks are being sent out by the Secretary of the Women's Board. These are very complete and will be helpful in summing up and systematizing the work of missionary societies for the past year.

Expecting a large demand for this number of the MAGAZINE, we have issued four hundred (400) extra copies, which can be obtained by any desiring them at fifteen cents per copy, postage paid.

Rev. David R. McDonald, Principal of Norfolk College, says:

"Clothing and dry goods not made up will be highly appreciated here at present."

The following poem, written by Mrs. Dr. Lansing at a time when she was threatened with blindness for life, and a letter from Mrs. Dr. Watson came too late to be placed with the memorial and other articles, and it has therefore been necessary to insert these near the end of the MAGAZINE.

THE AFFLICTED'S MUSINGS.

Why is it thus? Divine to me the cause
Of dealings thus so strange—in mysteries
Involved so deep.—Earth's worldly wise I need
Not ask while beats this wayward heart, for it
Too full can all the sad'ning tale unfold.
'Tis meet, 'tis just, 'tis well—in wisdom all.
Yet murmurs oft escape the lips, and tears
Most freely flow, when dim becomes the eye,
And from bright view are hid the friends and scenes
On which I'd fondly gaze, and never tire.
Ah! who can paint the blind one's woe, or soothe
The heart that weeps, as hopeless, cheerless, round
The world, is robed in night that has no day.
Repinings, too, are oft expressed, when tried
With many an ill, I bow reluctant
To the yoke my Master bids me wear.
I seek—in vain I seek—for strength to loose
The cords that make me to disease such perfect
Yet unwilling slave. O! let the prisoner free,
Who pants and sighs to breathe a purer air—
T' inhale yet once again an atmosphere
That's fraught with vigorous life. Where, tell me
Where, is there balm to soothe and heal—to fit
For pleasure and some useful sphere? Can it
Be found far on the billowy deep or 'mid
The fragrant groves of distant sunnier climes?
Rests it upon the mountain's rugged brow,
Where breezes ever gently play—or dwells
It in some verdant, quiet vale, where
Sweetly flows the rippling stream? Still, O still,
I ask, where is the boon so much desired—
So eager sought—and pause for a reply.
But, ah! man's wisdom cannot tell. Silence,
Drear in sadness reigns. Yet hark! methinks I
Hear in gentlest tones, some whisperings low—
And listening still—there comes in accents rich
And clear, a voice that sweetly says in love,
"Earth's weak one! Upward Look. In Faith But
Ask:
For Jesus' Sake, and Thy Desire Will Come!"
'Tis well. Oh Thou! that wisely dost! To thee
I'll gladly turn. To thee my sorrows tell—
And on thy bosom lean my wearied head.
Be pleased to stay disease—My way direct—
Each murm'ring, troubling feeling in me still,
And when life's ills are o'er, bring me to yon
Blissful rest, where naught can e'er this frame
disturb—
But all is Peace.

—*Christian Instructor*, May 1, 1846. S. B.

DEAR FRIENDS:—

There are few United Presbyterians to whom the name of Mrs. Lansing is not known as one who among the pioneer missionaries volunteered to go to the

then considered far East to spend her life in making known the way of salvation to those of her own sex, who, unenlightened and benighted, had not a true knowledge of the Saviour who came and lived and died in their land in order to redeem them from their sins.

And there are also few who have not read her thrilling letters as she described the trials, disappointments and encouragements of the work of the Lord she and her co-laborers were engaged in. When we first saw Mrs. Lansing (then Miss Dales) it was as we arrived in the harbor of Alexandria when we first went to Egypt in 1861. She, Dr. Lansing and Dr. Hogg came out in a little boat to welcome us and take us ashore with them. I at that time knew none of the missionaries, but this friendly act was the first bond of friendship, and it made us feel that we were not strangers even though we were in a strange land. And having been the guests of her brother, Dr. Dales, while we were in Philadelphia, seeing there many of her friends from whom we bore messages of love to her, we felt that she was indeed like an old friend.

Many a time have I gone with her to visit the homes of the natives while the Arabic was yet to me a sealed language, partook of their uninviting hospitality which I was sure was as loathing to her as it was to me, and heard her earnestly talking to the women; and later when I began to understand the language, I felt inspired by her zeal and enthusiasm and longed to be able to participate in the work she was doing among the women in their homes.

Although we were in Alexandria at the time she was engaged in school work in Cairo, I can vividly recall my yearly visits to her school, her faithful instructions and her earnest exhortation to the children to give their hearts to Jesus. She had the faculty of inspiring others with her own enthusiasm, and I have often seen the children almost rise from their seats as she was addressing them in her animated way. Many are the homes in Cairo where the wives and mothers were her pupils, and they speak of her in affectionate terms as being their teacher. Some of the girls she trained have gone before her, giving evidence that the change from earth was a change to glory, and others knowing the true way may, I trust, follow her to the heavenly mansions.

Mrs. L. was at times a great sufferer, but her energy was so great that even when suffering much she often concealed it by her cheerfulness and animation. If we are spared to return to Egypt how much we will miss her warm welcome and what a sad blank in our mission circle! Yours affectionately,

M. WATSON.

AN APPEAL FOR AN INDUSTRIAL HOME FOR GIRLS AT CHASE CITY, VA.

The necessity for teaching the colored people industrious habits—the use of the hand as well as the intellect, has been much talked of and fully appreciated by all connected with Freedmen's work. But owing to the financial embarrassment under which the Freedmen's Board has been laboring, such aggressive work was not practicable. So pressing has been the demand for some facilities by which this training might be given, that the Board this last fall consented to the erection of a building in which mechanical training will be given boys at the Norfolk Station. The principal at Chase City has been telling us for some time of the necessity for an Industrial Home for girls at that Station. The number of

pupils has increased so largely that they can accommodate no more and are uncomfortably crowded now. A request from the Freedmen's Board, through its Corresponding Secretary, comes to the Women's Board, asking if it is possible for the women to come to the rescue and erect this Industrial Home during the present year. As all are aware, the erecting of the Little Boys' Home at Knoxville, Tenn., has been the special work of the Board in the Freedmen's department for this year, and until the money for this was pledged, or nearly so, it did not seem practicable to assume this additional responsibility. At the February meeting however, it was reported by the treasurer that six of the seven thousand dollars, required for the Little Boys' Home, had been secured. In view of this fact and the pressing necessity for the Industrial Home, a resolution was passed that the erection of this building be assumed and the Corresponding Secretary was instructed to present an appeal to the women of the church, earnestly requesting them to make a *special* effort to awaken an interest in this particular phase of the work. A single estimate of the cost of such a building sent us, puts it at a little over $3,000. It is desired to make it such a size as that about seventy-five girls can be accommodated. To give some idea of how much this Home is needed, we will tell you something of their present condition. Of the one hundred and fifty girls in the school only two have any knowledge of cooking, and, according to their present accommodations, only twenty-six are being instructed in the art of ironing. In this Home it is expected that the girls will be thoroughly taught in all the essentials of good housekeeping. No woman's education is complete where this knowledge is lacking, no matter what her sphere in life may be, but *specially* is this necessary in the education of the colored girl. No one will call in question the influence of well-cooked, wholesome food, a clean well-kept house upon the character of the home life; how good digestion contributes to the amiability of the individual and aids in rendering him more amenable to spiritual teaching. It is conceded by all, I believe, that the mother's influence in the home is a powerful factor in moulding the character of the children. In view of this fact, is it not a plain duty before us to educate and train the girls of today in such a way as that they will be qualified to do their part in establishing such homes as the educating of the head, heart, and hand in unison will inspire? The transition from the dirt and squalor in the miserable poverty-stricken shanties (which now are the abiding places of so many of this race), together with the very inferior diet, to clean, well-kept homes with well-cooked nourishing food, be it all ever so humble, cannot but have an elevating influence of itself. The building must be ready for occupancy next September, and in order to accomplish this, work must be begun as soon as possible in the spring. We would therefore urge societies interested, (and we hope all are) to aid promptly. Please send all contributions to Miss E. J. Sloan, 5170 Liberty avenue, Pittsburgh, Pa. Any further information desired in regard to this or any other phase of work in this department, will be gladly furnished upon application to

C. JANE VINCENT,
Cor. Sec. Freedmen's Work Women's Board, 71 Arch street, Allegheny, Pa.

Payson said, "O what a blessed thing it is to lose one's will! Since I have lost my will, I have found happiness. There can be no such thing as disappointment to me, for I have no desire but that God's will may be accomplished."

Subscribe for the MAGAZINE.

Women's Auxiliary Board, Etc.

WOMEN'S BOARD.

SECRETARY'S REPORT.

A well attended meeting of this Board was held on Tuesday, February 4.

Foreign secretary reports a postal note from Dr. Sophie Johnson in London She was well,and would leave overland for India, on the 28th of January.

Home secretary reports money received for Parsonage fund. Owing to contemplated changes by the government, the transferring of the Indian work to this Board will be delayed.

We had the pleasure of a visit from Dr. Owens. He strongly urges the employment of women missionaries in the home field.

Freedmen's secretary makes a good showing, financially, for Little Boys' Home; also, presents a strong plea from Rev. Veazy for Girls' Industrial Home." He speaks of the great ignorance of the girls in domestic, as well as in educational matters. Dr. Vincent is authorized to make the announcement that the Women's Board has undertaken this work.

Adjourned to meet March 4.

MRS. MARY W. PORTER,
Homewood Ave. E. E., Pittsburgh, Pa.

WOMEN'S GENERAL MISSIONARY SOCIETY.

Blanks for Annual Report have been mailed to Presbyterial secretaries and to congregations not within the bounds of a Presbyterial association.

The presidents of missionary societies and bands should receive these blanks before March 1st. All concerned will please note instructions *carefully* and respond *promptly*.

MARGARET S. DOTY, Secretary.
Bellevue, Pa.

RECEIPTS FOR JANUARY, 1890.

Foreign.—Standard Bearers, Cambridge, $10; Laurel Hill, 12; Buena Vista, Westmoreland Pres., 12; Y. L. M. S., Unity, Pa., 3; McKeesport, 20; Stubenville, 38.36; Mexico, 21; Cadiz, 15; Warnock, 8; Uniontown, 15; Little York, (for India) 13; Davenport, 10; College Springs Pres., 7; Jamestown, O., 14; 1st Xenia, 25; Y. P. M. S., Clifton, 4; Greeneville, Lake Pres., 20; Waterford, 25; Mission Band, Bellefontaine, 12; Silver Creek, 6.05; Jamestown, Pa., 7; Mrs. Sarah J. French, Mo., 4; New Athens, 10; Southern Illinois Pres., 20; Unity, Pa., 12.

Salaries.—Miss Thompson, Muskingum Pres., $95; Dr. S. E. Johnson, Westmoreland, Pres., 286.30; Miss C. E. Wilson, Des Moines Pres., 27.50; Miss Strang, Southern Illinois Pres., 100.25; Miss Corbett, Brookville Pres., 47; Miss Brown, Monongahela Pres., 150; Miss McCahan, Chartiers Pres., 30.

Miscellaneous.—Scroggsfield, for native teacher, India, $66; Unity, Ia., for traveling expenses of any foreign missionary, 6; Oakland, Monongahela Pres., scholarship in India, 25; Sabbath-school class, Carmel, church building, Alexandria, Egypt, 9.

Hospital, India, for support of.—College Springs Pres., $5; North Shenango, 10; 1st Pittsburgh, 13; Wilkinsburg, 10.

Dr. Johnson's Hospital.—College Springs Pres., $5.

Home and W. S. Indians.—Richland, $10; Spring Hill, 10; Scotch Grove, 10; Laurel Hill, 6; Puckety, 10; Unity, Pa., 14.30; Parnassus, 5; Buena Vista, Westmoreland, Pres., 12; Y. L. M. S., Unity, Pa., 3; Aftermath M. S., McKeesport, 15; Hanover, Pa., special, 5 Munroe, Ia., 12.45; Bloomington, 20; Martin's Ferry, 8; Aledo, 12; College Springs Pres., 10; Greenville, Lake Pres., 20; Jamestown, Pa., 5; Y. P. M. S., Clifton, 4; McBride soc., 6th Pittsburgh, 25; Brookville Pres., 10; New Jefferson and New Market, 12; Roney's Point, 10; Bellefontaine, 12; Sugar Run, 15; Mrs. Sarah J. French, Mo., 4; Southern Illinois Pres., 16; A debtor to free grace, 75; Argyle, 14.81; Troy, Mich., 5; Huntsville, 14.50.

Freedmen.—Y. L. M. S., New Concord (for Norfolk) $5; Fairfield and Ligonier, 10; Parnassus, 5; Wellsville (for Norfolk) 10; 2nd Des Moines, 7; Bloomington, 10; Greenville, Lake Pres., 20; Jamestown, Pa., 8; Y. P. S. C. E., Oil City (for Norfolk) 5; Connellsville for Bluestone) 5; Sugar Creek, 20; Clifton, 9; Y. P. M. S., Clifton, 3; New Rumley, 24; Southern Illinois Pres. (for Knoxville) 15; A debtor to free grace, 81; Guinston, 15.

Little Boys' Home.—Standard Bearers, Cambridge, $10; Braddock, 10; Fairfield and Ligonier, 1; Scotch Grove, 7.72; Y. W. M. S., New Athens, 5; Miss Frank Smith's Sabbath-school class. Burchard, Neb., 1.50; Mission Band, Ninnescah., 5; Willing Workers, Reynoldsburgh, 4; McBride soc., 6th Pittsburgh, 10; Wilkinsburg, 25; 2nd Pittsburgh, 50; 4th Pittsbuurgh, 10; 2nd Brooklyn, 20; Mrs Robert Barrett, 2; Miss A. M. Barrett, 1; North ch., Philadelphia. 30; A debtor to free grace, 1; Huntsville, 10.

Little Girls' Home—support of pupils.—College Springs Pres., 7.50; 2nd Xenia, 14.50; 1st Pittsburgh, 23; Christian workers, 3rd Pittsburgh, 55.

Industrial Home, Chase City.—4th Pittsburgh, $10.

Church Extension and Parsonage Fund.—Y. L. M. S., New Concord, special, $5; Braddock, 10; Y. W. M. S. New Athens, 5; Loveland, 7; College Springs Pres., special, 6; Springfield, O., 10; Y. P. M. S., Clifton, 9; Waterford, 19; 1st Pittsburgh, special, 10; 2nd Pittsburgh, 25; Oil City, 6; Bellefontaine, 1; Miss Agnes D. Fraser, Allegheny, 25; Southern Illinois Pres., 7; A debtor to free grace, 75.

Ministerial Relief.—Laural Hill, $2; Uniontown, 12; Warnock, 6; Loveland, 4; Aledo. 5; Fresno, 16.30; Cedarville, 10; Mrs. Sarah J. French, Mo., 2; A debtor to free grace, 25; Huntsville, 8; Y. L. M. S., New Concord, special, 6.25.

Orphans' Home, Allegheny.—Southern Illinois Pres., $5.

Contingent Fund of W. A. Board and W. G. M. Soc.—Westmoreland Pres., $5; Brookville Pres., 4; Mrs. Hogg, of Edinboro, 4.16.

E. J. SLOAN, Treas.

PROGRAMME—THANK-OFFERING.

It is the custom, and is becoming part of the history of missionary societies throughout "all the churches," to observe an annual Thank-offering day. And it is hoped the societies throughout our church have fallen into line and have already observed or arranged for this service of loving worship. Constrained by gratitude and love, the results cannot but be timely and useful and rich in blessings as in gifts. Let the meeting be one of real thanksgiving, reading and singing Psalms of praise unto the Lord; giving testimony to God's loving kindness and tender mercy; recounting the encouragements and blessings that have come upon the missionary operations of the church the past year Let earnest prayer be made for the extension of Christ's kingdom; that the membership of the church may be aroused to an interest and responsibility in this effort; that all the members of missionary societies may be zealous and earnest in the work they have undertaken, and that among all our societies and workers there may be union of thought and sympathy and effort. May God so bless the church at home that she may work and pray as never before for His cause abroad. The following programme is recommended:

Singing Ps. 67.

Reading Psalm 68.

Bible-reading, subject—OFFERING UNTO THE LORD.

1st, The Offering: Rom. xii, 1; II Cor. viii., 5; I Chron. xxix., 5; xvi., 29; Prov. iii., 9; Mal. iii., 10; Acts iii., 6; Ex. xxv., 2; xxxv., 21, 25.

2d, Manner of Offering: Ex. xxxv., 29; Matt. x., 8, II Cor. viii., 12; ix., 7; Rom. xii., 8.

3d, Measure of Offering: Mark xiv., 8; Luke xix., 8; Mark xii., 44; I Cor. xvi., 2; I Pet. iv., 11.

4th, Reasons for offering: Ps. xxiv., 1; Hag. ii., 8; I Chron. xxix., 14; Acts xx., 35; Prov. xi., 25; Heb. xiii., 16; Rom. x., 14, 15; II Cor. viii., 9; Isa. liii., 11; Rev. xi., 15.

Special subjects for Thanksgiving:

The blessing of a Christian home in a Christian land.

For personal blessings—For permitting my lot to be cast in pleasant places.

For an unbroken family circle.

That the lives of so many of our missionaries have been spared.

Presentation of offerings with appropriate scripture texts.

Singing, Ps. 22: 23-27.

Closing prayer.

Adjournment.

It has been suggested that where societies have not other arrangements the 22d of March be observed as Thank-offering day.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

FUNDS.—Receipts for the month of January, $10,845.80; Remitted Egypt, $5,000; India, $5,000.

It is encouraging that contributions have come in so well thus far in our ecclesiastical year. This year however closes in April; only a little over two months therefore remain for making up the appropriations of the Assembly. Only let every one do something, that the work so much favored of God may not be hindered and that we may close the year without debt. Considerable of what has thus far come into our treasury is for the support of the new missionaries that lately went out. This is right. These devoted persons should be provided for according to the pledges so nobly made. But if there will be any falling off in the regular contributions for the current expenses and for the support of the laborers previously in the fields, what is to become of our work? Surely all will think of this and see that there is no lack.

THE CONDITION.—It is gratifying that the great mass of the membership of our United Presbyterian Church seem so generally and properly to regard the work of spreading the gospel at home and abroad, as one, Beginning at Jerusalem the work is to be carried on to the uttermost parts of the earth. And having been led by the opening and favoring providences of God as well as the command of Christ to engage in the foreign work and to take upon ourselves as a Church great responsibilities on its behalf, it is cheering to see that as a

so signally blessing the effort and is so largely giving to our ministers and people, and the women's societies and the children's mission bands the spirit of a holy and loving purpose to go forward in it, and pray and plan for it.

MISSIONARIES.—Mrs. S. E. Johnson, M. D., who sailed from New York, on the 2nd of January, for the mission in India, has arrived safely in England, whence she will soon pass on to her great work.

Miss Rosa A. McCullough, who went out to the India Mission in 1879, and has been uninterruptedly engaged in the mission since, mainly in Gujranwala, has found it necessary to have a rest and a change for a time. The Board has granted her a furlough and she will probably return to this country during the ensuing season.

Rev. Dr. Lansing is retaining his residence out in the desert a few miles from Cairo, and is happily finding his health improving. He comes in several times each week and meets his Theological class and attends to some missionary duties.

MISSIONARY ITEMS.—*India:* Rev. J. P. McKee writes that the good work is favorably progressing in all the stations of the missions and the missionaries are generally able to prosecute their labors.

From Egypt: Rev. J. R. Alexander says: There are now *twenty-nine* native church organizations in connection with the mission in Egypt.

A MAGNIFICENT DONATION.—The Board of Publication have granted to the mission in Egypt the sum of $1,000 to enable it to publish in Arabic a translation of the Spurgeon's Treasury of David. This was very earnestly desired for the help of the native licentiates, ministers and pastors. It is believed that much real and abiding good may come from this work.

J. B. DALES, Cor. Sec'y.

Philadelphia, Feb. 4, 1890.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 127 East 8th street, Erie, Pa.]

ANSWERS TO THE QUESTION "SHALL THE MAGAZINE ADMIT ADVERTISEMENTS?"

"Yes! Enlarge it so as to take in first-class advertisements and thus increase its circulation and extend its usefulness. The funds thus obtained will enable the Committee to enlarge and improve the MAGAZINE and make it self-sustaining."

L——

"My answer would be, any good literary work or any work on Missions, would be right to advertise in the MAGAZINE." M. A. DICK.

"I have talked with several members of our society and they, with myself, are in favor of advertisements in the WOMEN'S MISSIONARY MAGAZINE so long as they are in keeping with the character of the Magazine."

Elizabeth, Pa. MARY C. POLLOCK.

"My convictions are that a religious paper is not fulfilling its proper functions in disseminating all sorts of nostrums, quack medicines, dry goods, &c. The secular papers are the mediums for these. Of course the line could be drawn in favor of our own church literature, if it was thought necessary to thus increase the revenue, aside from subscriptions." M. M. P.

"In response to the above I would say, yes! A number of the ladies having committed themselves to this view of the subject, I write you at their request. Added pages of high-priced advertisements—not through an agency—would do good and pay well. Our Magazine is good.

Pittsburgh, Pa. MRS. JULIA LITTELL.

"If the honorable and enterprising merchant considers it of advantage to his legitimate business to advertise his merchandise in the MAGAZINE and is willing to pay for the privilege, I see no reason why the MAGAZINE may not accept his patronage and avail itself of its profits. Of course only such advertisements as present to its readers wares which would be of real advantage to the purchasers should be inserted. The long lists of "patent medicines and nostrums for curing all the ill which flesh is heir to," should have no place in a religious paper and especially in our WOMEN'S MAGAZINE, and then the space given to advertisements should be limited to the otherwise blank pages of the Magazine. With these limitations I am quite in favor of "turning an honest penny" in the way designated. M. H. R.

"In regard to the question of advertisements, I would favor the MAGAZINE taking all the advertisements and of every kind that can be secured, the MAGAZINE holding itself responsible as to their reliability. I would have no fear of secular advertisements compromising in the least the character of the MAGAZINE. All the religious papers and periodicals of which I have any knowledge advertise, and I never heard of any that did not. And when the revenue from advertisements is large enough I would favor reducing the subscription price of the MAGAZINE, for I think that if the price were only twenty-five or thirty cents, its circulation would be greatly enlarged and its influence reach a much greater number, interesting them in the cause as I think nothing but information on the subject will interest, and consequently stimulating to larger contributions, and thus aid the cause of Missions and fulfill the purpose of the MAGAZINE. Yours Respectfully,

J. McD——.

QUESTION.

"What relation does the Missionary committee of "Our Young Peoples' Society" bear to the Church or to other Missionary societies in the church? Do they report to the congregation and remit their money through it to the Financial agent of the Presbytery, or do they report to the Women's Missionary Society and send their money through it to the Woman's Board, or are they independent of both?"

In reply to the above question I would say: The object of our Young Peoples' Societies, as stated in the constitution, is the training of the young people for Christian work in the congregation and the development of an earnest Christian life among its members. This society being a part of the working force of the congregation, is under control of the Session and is required to make an annual report to the Session to be forwarded to the General Assembly. They are not expected to raise any money whatever. You will see that the work as outlined is simply a *training school* for congregational work.

The duty of the Missionary Committee is to provide for an occasional missionary meeting, to interest the members of the society in missionary work.

This committee will not conflict with any other missionary organization in the congregation, but rather work in harmony. The object is not to raise money, but to awaken a missionary spirit and induce them to gather information that will fit them for working and giving in every department of the church. We need more workers, and the only way we can get them is to train the young people to become workers. E. J. S.

The Women's Presbyterial Association of Pawnee met at Summerville, Kansas, in their new and beautiful little church, Oct. 10th, 1889. The opening exercises were conducted by the President, Miss Mary Anderson. Delegates representing five societies were present and answered to roll-call by repeating a verse of scripture. A cordial welcome was given by Miss Jennie Montgom-

ery, of Summerfield; response by Miss Smith, of Burchard. Reports from the various societies were then read. The following officers were elected for the coming year: President, Mrs. M. A. Nash; Vice-president, Mrs. Rev. McCready; Recording Secretary, Miss May Anderson; Corresponding Secretary, Miss Lizzie Morrison; Treasurer, Miss Smith.

After partaking of a bountiful dinner prepared by the ladies of Summerfield congregation, the Association met at 2 P. M. President conducted the devotional exercises. The prayers of the Association were requested especially for our sister, Mrs Rev. Morrison, who has so long been on the bed of affliction. We were then favored with a very interesting Bible reading conducted by Mrs. Speer, of Mission Creek. Subject, "Faith and Works," followed by a paper read by Mrs. H. Morrison, Mission Creek, subject, "The duty of Christian Women to the Missionary Society. The subject next presented and read was, "What are the best methods of instructing the young in the Mission work?" Mrs. Rev. McCready, Pawnee. Paper, subject, "What means can be most successfully used to interest all ladies in Mission work?" read by Mrs. Mahon, Second congregation, Pawnee. Paper, prepared by Mrs. Pattison, of Minden, by request was read by Mrs. Nash. Subject, "Responsibility of not doing," followed by a conference of a few minutes. Miss Anna Hays gave a recitation in behalf of Mission Circle, Mission Creek, followed by recitation in concert by little girls of Summerfield. A discussion, "Shall we contribute our funds to some special object?" was not decided. The president, in behalf of the Association, tendered the good people of Summerfield thanks for their kind hospitality.

The meeting throughout was enjoyable and we trust profitable. Adjourned to meet at 1st Pawnee church, Pawnee. Sec'y.

The following is the action taken by the Ladies Missionary Society of the United Presbyterian congregation of Burgettstown, Pa., on the death of their much loved friend, Mrs. N. J. Duncan:

Mrs. Duncan was taken from us in the midst of her usefulness, on the evening of December 12th, 1889, in her sixty-second year.

Resolved, That we bear cordial testimony to her noble Christian character. That being highly gifted she was an efficient worker in the mission cause.

Resolved, That while we mourn the loss of a consistent member of our congregation and a wise counselor in our society, we say, "The Lord's will be done."

Resolved, That her sudden death admonish us, "Be ye also ready, in such an hour as ye think not the Son of Man cometh.

Resolved, That this action be placed on the society's minutes and published in the MISSIONARY MAGAZINE.

MRS. D. W. CARSON,
MRS. ALEX. MCCLINTOCK,
MRS. W. R. GALBRAITH.

The L. M. S. of the United Presbyterian church of Springdale, Pa., desire to express their sorrow at the death of their friend, a member of this Society, Mrs. Elizabeth Wilson, who entered into rest October 5th, 1889. The last monthly meeting she was with us the scripture text was: "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you." Only a short time passed until the promise was fulfilled to her: "And if I go and prepare a place for you I will come again and receive you unto myself."

We extend to her bereaved husband and children our sincere sympathies and tenderly commend them to the care of the Good Shepherd, who carrieth the lambs in his bosom.

COMMITTEE.

The following resolutions were unanimously adopted by the W. M. S. of Norwich United Presbyterian church:

WHEREAS, God in his Providence has seen fit to call to another field of labor our efficient and faithful President, Mrs. F. M. Spencer, therefore,

Resolved 1st. That it is with unfeigned sorrow we dissolve the relationship which has so pleasantly existed between Mrs. F. M. Spencer and the members of this Society since its organization.

Resolved 2nd. That we thus desire to express to her that she has our best wishes and most earnest prayers for her welfare and success in her new field of labor.

Resolved 3rd. That we hereby signify our sincere hope that God may bless her with many years of health and strength, and thereby enable her to long continue as a helper and co-laborer in the cause of Christian education.

Resolved 4th. That it shall be our prayer that God will prosper her efforts in the work of extending Christ's kingdom, so that she may be crowned with the reward of the righteous.

Resolved 5th. That these resolutions be recorded in the minutes of our Society and published in our church papers, and also that a copy be sent to Mrs. F. M. Spencer.

MRS. M. J. STERRITT,
MRS. T. C. BELL,
MISS M. YOUNG,
Committee.

NORWICH, O., Dec. 2, 1889.

A tribute of respect, by the L. M. S. of Beaver Falls, Pa., on the death of Miss Lizzie Eaton, occurring October 30, 1889:

We recognize the hand of Divine Providence in the removal of our sister by the loving call of the Father, "Come up higher."

We hear His voice through her death, urging us to greater diligence in our Master's work, and as a society bear willing testimony to her faithfulness, devotion and liberality.

And in her death we look for the fulfillment of Christ's prayer: "Father, I will that they, also, whom thou hast given me be with me where I am."

We extend our sympathy to bereaved friends, and request the publication of this notice. COM.

Action of W. M. S. of Goldfield, Ia., on the death of Mrs. Bettie M. Keith. Died Dec. 28, 1889:

Resolved—That, while we mourn her loss, we gladly bear testimony to her Christian character, her lovely disposition, her conscientious discharge of duty, her patience in affliction.

That we profit by the lesson of her life.

That in this, the first death in our society and congregation, we are called to greater activity in the Master's service.

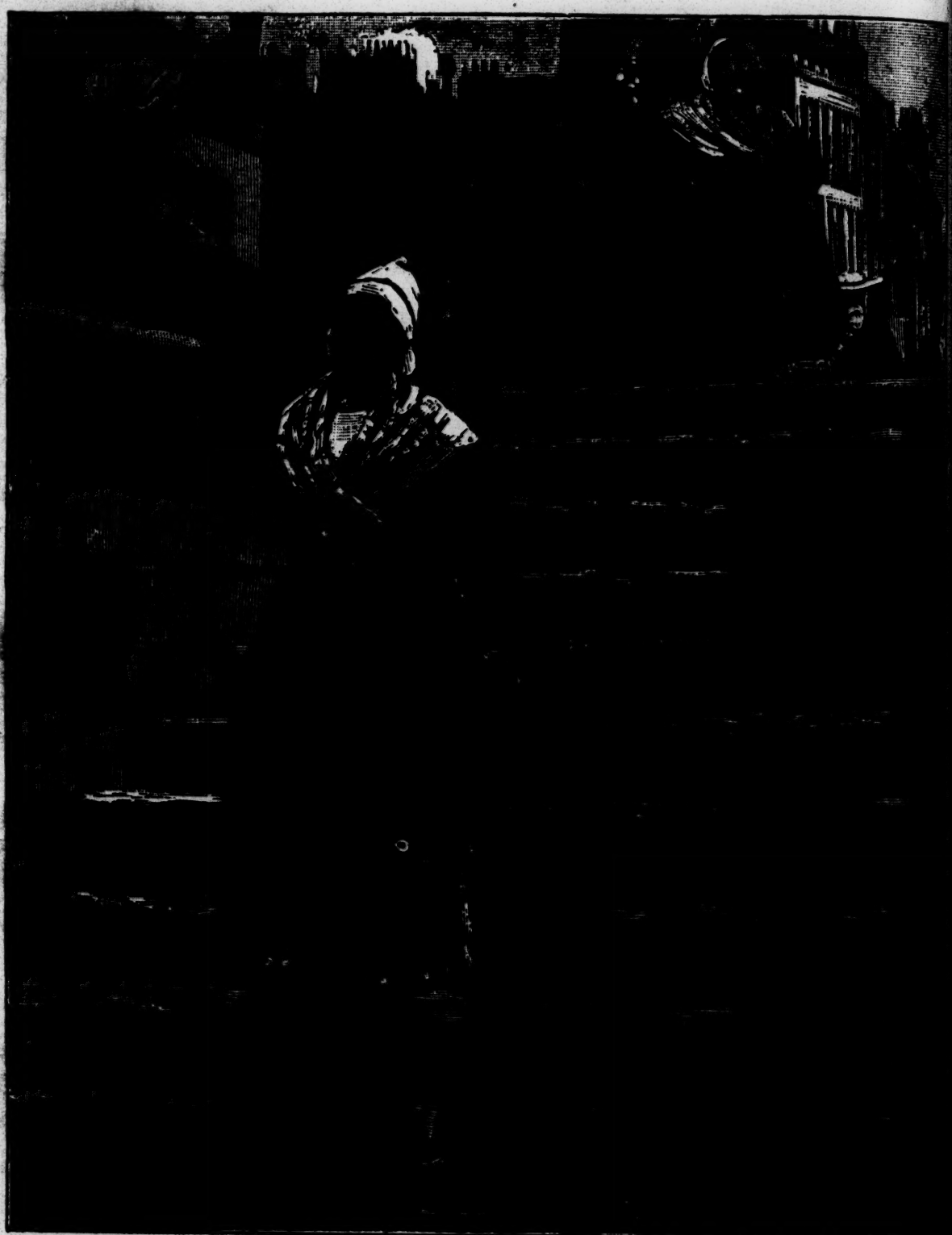
That we extend our sympathies to the stricken husband and friends. COMMITTEE.

RICHMOND, Kan., Dec. 2, 1889.

Editors of the MAGAZINE:

The Band of Willing Workers, of Richmond, Kansas, was organized July 17, 1887, with 15 members, it numbers now 36. During the time from the organization to April, 1889, there was raised $17.50, and from April, 1889, to September, $28.00. Sent $5.00 to Alexandria, Egypt; $5.00 to the Little Girls' Home, Knoxville, Tenn.; $5.00 to the Little Boys' Home, Knoxville, Tenn., and $5.00 to Home Missions. This money was raised by selling chickens, making lace and aprons, selling potatoes, paper flowers, picking berries and other ways. The meetings are conducted by singing Bible Songs, reading in the Bible and sometimes repeating verses of scripture and prayer, and transacting the business of the society. The leader has a subject on which she asks questions. The meetings are held on the second Saturday of each month.

MABEL GOWDY, Secretary.



FISHERWOMEN OF FRANCE .